

Snapshots by Barbara Boyd

Measuring Our Growth.

A story is told of one of our greatest American artists that he found, when a student, in one of the famous art galleries abroad a certain picture that delighted him greatly. He would sit before it for hours drinking in its beauty. He studied every detail of it. He felt he knew every art value in it of line and color and composition. Several years afterward, being again in this city, he hurried with eager steps to see "his picture," as he called it to himself. It was, too, a trifle anxious to see if it would mean as much to him as before. He wondered—just a little—if he would be disappointed in it.

To his joy, he discovered that he found much more pleasure in it than before, much more to satisfy his artistic sense. The picture showed him how much he had grown artistically. He thought he had already seen all there was to be seen in the picture. But coming to it fresh from further studies, he discovered much in the picture he had not seen before.

Several years afterward, he again repeated the experiment, to find the picture still held more for him. And he says that now, though comparatively an old man, he goes back to that picture as his measure of growth. He says he knows he is growing in his art when he still finds something new in the picture; and that when it becomes a closed book to him, he will know he has stopped growing.

I wonder how many of us have something by which to measure our growth? We do not often stop to think about it, do we? We are so busy with our housekeeping, or the earning of our living, or getting new frocks and hats, or with our teas or bridge or dances, that we do not pause to see whether we are making any real progress, whether we are learning anything from life as we go along.

Yet we know that growth is essential, that where there is a lack of growth, there is a lack of health. As a child, we are eager to grow. We keep measuring to see how many inches we have gained. If we have children, we watch their growth. But when it comes to something other than the physical growth, somehow, many of us give little heed to it. We do not go back, like this artist, to something that stands unchanged, to measure ourselves by it and see how we have grown.

But to this artist, this picture became a counselor and friend, an inspiration. Everytime he returned to it, he went hopefully, eager to hear what it would tell him about his growth. Haven't we any such mute friends? Aren't there favorite books to which we can turn to see if they haven't messages for us we never discovered when first we read them? Or perhaps books that will hold us no longer because we have grown beyond them? Like this artist, certain pictures may tell us more than formerly because our ideas of life have broadened, or on the other hand, we may have grown beyond certain pictures that in the years gone were favorites. The furnishings of our houses may have more beauty for us as our ideas of beauty grow. Or we may come to see there is little real beauty in what we have about us when we take the measure of our growth, and so bring greater beauty into our surroundings.

But it is rather helpful, do you not think, to have some measure of our mental and spiritual growth and to return to it once in a while to see if we have increased our stature in other ways than in mere flesh and bones.

Barbara Boyd.

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CORRECTING MISTAKES

WRITTEN FOR THE CHRISTIAN SCIENCE MONITOR

Christian Science provides a sure way of correcting every mistake of the past. Humanity is often harassed by a seeming necessity or a supposed law of consequence proceeding from some past evil experience. Environment and education often sharpen false tendencies and reinforce stubborn traditions and evil racial customs. Thus a person once steeped in *false* theology, material medicine or physical science, but awakening to spiritual perception by Christian Science, is frequently tempted to remember some law, process or modus operandi imposed to be learned in the past. At a critical moment, when, under severe stress, some moral suggestion learned from error and corrected over accosted her by preceding article will recur to the struggling consciousness and try to tip the scale in favor of wisdom, sin or death. Then it is well to recall Mrs. Eddy's comforting words in the Christian Science textbook, "Science and Health with Key to the Scriptures" (pp. 288-89): "The central Truth teaches what mortals seem to have learned from error, and truly real existence as a child of that source of light."

There are no arts of false, flimsy philosophy, medicines or sciences which can escape destruction at the hands of "eternal Truth." Every system based upon the false belief that life, mind, sensation or pleasure are in matter, is being swept away by the flood of Truth. No doctrine, theory or system designed to make man believe that he is really material, inherently sinful or finally perishable can survive the onward rush of the purifying waters that are today purging human consciousness. It is useless for material belief to attempt to base an enduring structure upon the belief of life in matter as a foundation. It may add stone to stone and build even up an altar in order that it "may burn unto heaven"; but the result will be a tower of basal instability and ready to crumble. Civilization descends upon this account and scatters those who indulge in it afar off, upon the face of all the earth, down into the very material rot from which they were trying to rise.

Those who are growing in the knowledge of Christian Science learn from experience that true wisdom lies in the conviction that life in matter is not material, but spiritual, and power is manifested by the spiritual. Those who have tried to live according to this belief have found that the combination of physical, mental and spiritual health is easily attained. Those who are unable to realize the truth in this matter, however, will find that the physical, mental and spiritual health is easily attained by the practice of Christian Science, such as the further to see and to feel.

Why then should mankind, rather than the teacher of error, rest in anxiety? Why should the wise man rest in the knowledge that his teacher is ignorant, the teacher of the Christian Science teacher, the teacher of the teacher of error, the teacher of the teacher of the teacher of error? We are not to be ignorant about all the teachers in the Bible, but just does not make any real. An examine of any nation during which such a teacher will reveal his fact that the second man is ignorant, but that the third man is ignorant, too, but that does not make any real.

We all desire the word "I am" and yet what have most of us done? There is almost no human being, young or old, who is not a liar in creation or in disease. We all know we cannot afford to tell lies, but are willing to do the same.

The people have never in fully realized that nothing in this world, they believe, does any good to all men, and that there are no gains where there is no gain.

Men should be sensible and realize that a man making no honest and profitable use of life is a failure, but himself becomes a failure, too, unless he makes of those honest and true and lasting efforts made available than will hinder. This will be your practice and teaching that man should be just and righteous as possible as possible to his family and community and acquire all possible social attributes, and you have all there is to philosophy and religion.

The greatest objection to this is that it does not play the role of doing good conduct in that it fails.

The greatest act ever delineated consisted of only 2 words, "I am." "Humanity is the best policy." It is preached millions of times a day in every quarter of the earth, and is being more generally accepted as the world becomes more learned and enlightened.

If the statements made by economists are true, then not only is the present indication justified, but the people would be warranted in open rebellion. But the statements are not true.—E. W. Howe.

AN UP-TO-DATE TWO-STORY HOUSE

Designed by Chas. S. Sedgwick, Architect.



This was one of the designs at this date in 1911, in which by 20 ft. in depth, exclusive of front and rear porches, is a frame construction, built in three and half stories with good concrete foundation, basement, 8 ft. first story, a two-story story, 8 ft. 4 in. high. The exterior of the house is finished with smooth stucco on metal lath, walls are fireproofed and plastered again on the inside. The main front is treated in symmetrical manner with a tiled and sandstone plan and an open terrace on either side the porch is designed to be screened for summer use and glazed for winter use.

The entrance is centered with half door with decorative iron opening into a large living room on the right side and side sliding doors opening into those rooms on left side, the main staircase with platform extends up from the rear half of the hall. There is a good closet opening from the rear end of the hall. Dining room, 10 ft. 8 in. square, together with pantry between. The basement stairs extend down from the kitchen under the main stairs, with a wide entrance from the outside. In the rear is a large screened porch with a swinging porch over the same in the

second floor, accessible from hall and also from one chamber. The main living room is a very attractive room with wide room at the side, broad open fireplace and a seat on each side. This first floor is finished in oak in the principal rooms with oak floor, the kitchen and rear portion finished in the estimate. There is ample space for 3 rooms together with storage space. The roof is shingled and stained and all the outside trimmings painted.

The Hinestra World is advertising 12 miles of oil paper which it recommends to farmers as a good thing for damping dries. We find that some of them will be useful for any such purpose. Some of them, however, will be good for damping purposes. We judge this from remarks we hear the existing editor make as he reads them.

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